

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—ACTS I: 11.

No. 10, Vol. LIII.

Monday, March 9, 1891.

Price One Penny.

OFFICIAL REFUTATION OF SLANDER.

SALT LAKE CITY, January 9, 1891.

Editor Illustrated American:

My attention has been called to articles in your magazine of December 27 and January 3, concerning the "Mormon" Church. I have neither the time nor the inclination to notice the numerous misstatements and vile aspersions that frequently appear in the public prints in reference to the "Mormons." They have been common for more than half a century, and the later productions are chiefly mere echoes of the falsehoods refuted years ago. There is nothing new in the articles that have been published in the *Illustrated American* except this: The writer claims to be a "Mormon"—"the oldest Mormon in the Rocky Mountains;" to have been connected with the "Mormon" Church for nearly sixty years; to be a resident of this city now; to relate true "Mormon" history, and to express the present views and intentions of the "Mormon" people. Thus the old untruths and the current misrepresentations in reference to our people are presented under a new guise, and that which might pass unnoticed if published in the ordinary way, or over the signature of the compiler, is likely to attract attention and obtain credence because it purports to be written by a "Mormon." This is why I devote some attention to these articles.

That the person who has gathered from various sources scraps of purported "Mormon" history, fragments of supposed "Mormon" doctrine, and figments of imaginary "Mormon" sentiment, is not and never was a member of the "Mormon" Church, and that his whole pretension is false, is evident to every one familiar with the subjects which he attempts to treat.

In professing to relate how Nauvoo was settled, he speaks of "how Joseph Smith, our leader, became possessed of a large tract of land in Hancock County, Illinois," and says, "The angel who revealed it to him bade him call the city Nauvoo, which he said meant, 'The Beautiful.'"

When the place on which Nauvoo was built was first occupied by the "Mormons," it was called Commerce, and at that time Joseph Smith, instead of becoming possessed of this "large tract of land," was suffering illegal imprisonment in the State of Missouri. It was never claimed that an angel revealed the place to him. It was offered to the Saints, who had fled from their inhuman persecutors in Missouri, by the owner, and was purchased and paid for in an ordinary business manner. No "Mormon" would make the mistake that is here conspicuous.

He states that he was in the jail at Carthage with Joseph Smith and his brother Hyrum when they were assassinated. That he put his head out of the window and watched to see if there were signs of life in the man he loved; that he expected to be shot the next moment, etc. It is a matter of undisputed history that when Joseph and Hyrum Smith were murdered, only two other persons were present in the prison where the attack was made. They were Willard Richards, who died March 11, 1854, and John Taylor, who died July 25, 1887. Their accounts of the tragedy have been published many times since 1844, and the words used by this pretended "Mormon" are the identical language of Dr. Willard Richards.

This plagiarist betrays himself in an equally conspicuous manner in his account of the exodus from Nauvoo and the enlistment of the Mormon Battalion at Winter Quarters. It is stolen bodily from the celebrated lecture of Gen. Thos. L. Kane before the Historical Society of Pennsylvania, which has been in publication for forty years.

He states that Col. Steptoe was in command of troops sent to the "Mormon" capital at the time of the famous so-called "Mormon War," in which, by the by, not one drop of human blood was shed. No "Mormon" or person acquainted with Utah history could fall into such a blunder. Col. Steptoe's visit occurred many years before, was of a pacific and civic character, and he gave due credit to Governor Brigham Young and the people here for their fidelity to the government and their peaceful and industrious life. He also recommended the re-appointment of Brigham Young as governor of Utah.

This pretended "Mormon," forgetful of some facts he previously presented, says in his second article that "every member of the Territorial Legislature is a high dignitary of the Church; all local and municipal government is under the same control; and thus it comes to pass, in America, a church absolutely governs a Territory."

The truth is that no high dignitary of the Church occupies a seat in the Legislative Assembly; that no polygamist can hold any office or vote at any election in Utah; that eight members of the last Assembly were "Gentiles;" that Salt Lake, Ogden, and Park cities are entirely controlled by non-"Mormon" municipal officers; that instead of the Church governing the Territory, the governor, the judges, the prosecuting attorney and other territorial officers are appointed by the United States government,

as well as the postmasters, and that even the registration officers and judges of elections are appointed by a commission appointed itself by the President and Senate of the United States. No "Mormon" would so mistake the situation, because this anti-republican condition of affairs is a constant source of "Mormon" complaint. And no well informed anti-"Mormon" would commit such a palpable error, which the writer himself refutes in the sixth chapter of his first contribution.

Minor inaccuracies still further prove the compiler of these articles to be a person unfamiliar with actual "Mormon" life, however diligent he may have been in culling anti-"Mormon" literature. He speaks of "The United Order of Orderville" as a present organization, when it has not existed for many years. He quotes a notice issued over forty years ago in this city by a Bishop long since deceased, as being now posted in all the settlements. He says that in each town beside the ward Bishops there is a Presiding Bishop, which is not true. He entirely misrepresents the functions of the ward Teachers, and by many erroneous references shows that his statement that he is "a 'Mormon' of nearly sixty years' standing" is transparent and wilful fraud and deception.

This of itself should, in the eyes of all reasoning readers, vitiate his entire contribution to the literature of the day. But there are some statements artfully interwoven with the fabric of his story which require specific refutation. Others may be dismissed with a general denial. He puts remarks into the mouth of the late President Brigham Young and other Elders of the Church which they never uttered, attributes acts to them which they never performed, repeats stories that are taken from anti-"Mormon" works as though they were utterances of his own, and expresses sentiments as entertained by the "Mormons" which are entirely foreign to their belief and feelings and intentions. These all lead up to the main object of the articles. That is to deceive the American public, and foster the latest scheme for the disfranchisement of the monogamous "Mormon" people, by conveying the idea that polygamy is still taught and entered into in Utah, that the Church dominates the state, and that the "Mormons" are under military discipline and ready to fight against the government. To this end the oft-repeated and spurious story of the Mountain Meadow massacre is told, as fabricated by Utah romancers, and the blood atonement fiction is reproduced after the style of the dime novelist. As to the former, while the general public believe that the tragedy was perpetrated under the sanction, if not by the direction, of Brigham Young, the evidence elicited at the trial, which resulted in the conviction of John D. Lee, demonstrated the entire disconnection of President Young, and the Church over which he presided, with the awful occurrence that has been so widely misrepresented for evil purposes. The United States district attorney officially and publicly announced this at the trial. He declared he had received all the aid he could ask for from the Church authorities to get at the root of the matter, and the accused was convicted of murder by a jury composed principally of members of the "Mormon" Church.

It is a fundamental doctrine of our creed that a murderer cannot be

forgiven; that he "hath not eternal life abiding in him;" that if a member of our Church, having received the light of the Holy Spirit, commits this capital crime, he will not receive forgiveness in this world nor in the world to come. The revelations of God to the Church abound in commandments forbidding us to shed blood. There are no people living who have a greater horror of this offense against the law of God and of man than the Latter-day Saints, commonly, but erroneously, called "Mormons." This Church was no more responsible for the massacre at Mountain Meadows than any Christian church is for the atrocities that may be committed by persons professing to be its members. It is but just to the memory of President Brigham Young to say that the evidence against his complicity with this dreadful crime, as accessory either before or after the fact, is abundant, convincing and complete.

It is part of our faith that the only atonement a murderer can make for his "sin unto death" is the shedding of his own blood, according to the fiat of the Almighty after the flood: "Whoso sheddeth man's blood, by man shall his blood be shed." But the law must be executed by the lawfully appointed officer. This is "blood atonement" so much perverted by maligners of our faith. We believe also in the atonement wrought by the shedding of Christ's blood on Calvary; that it is efficacious for all the race of Adam for the sin committed by Adam, and for the individual sins of all who believe, repent, are baptized by one having authority, and who receive the Holy Ghost by the laying on of authorized hands. Capital crime committed by such an enlightened person cannot be condoned by the Redeemer's blood. For him there is "no more sacrifice for sin;" his life is forfeit, and he only can pay the penalty. There is no other blood atonement taught, practiced, or made part of the creed of the Latter-day Saints.

We do not believe, as stated by the pretended "Mormon," that "divulging the secrets of the Endowment House, marital unfaithfulness on the part of the wife, leaving the 'Mormon' Church," are unpardonable, or that "the only atonement that can be made for any of these offences is the atonement of blood." The statement that "this doctrine is part of our duty" is another proof that the writer is not a "Mormon," and that he does not understand, or else that he wilfully misrepresents, the faith which he pretends to explain.

The connection drawn between this alleged doctrine and the murders committed at Mountain Meadows also proves the falsity of the claim that the writer is a "Mormon," and demonstrates his misapprehension of his own subject. The company that fell victims to Indian ferocity and white vengeance and rapacity were not "Mormons." They had revealed no secrets, they had not left the Church, they had done nothing to justify their slaughter, even on the false theory of blood atonement copied by the writer in the *Illustrated American* from old newspaper fiction. This should be evident, even to the casual reader.

Another statement is equally absurd and obviously untrue. Speaking of the "Mormons" said to have participated in the massacre, he says: "Some of them are alive to-day. They nod to me familiarly on the streets

of Salt Lake City, and I nod back to them. The United States government knows who they are, knows what they have done; and yet it has never dared to arrest them or interfere with them." This is as great a libel on the officers of the United States entrusted with the enforcement of the law, as it is upon the "Mormon" people. The whole machinery of the courts—judges, juries, prosecutors and peace officers, also the municipal government and its police, are in the hands of anti-"Mormons," who would all be eager to punish a participator in that crime, and most of whom would be glad to avail themselves of the opportunities for slander and excitement which a revival of this dead issue would afford. The nonsense of his statement, then, is only equalled by its falsehood, and in attempting once more to make it appear that he is a "Mormon," he only affords one more proof of his imposture.

[TO BE CONTINUED.]

LIVERPOOL CONFERENCE.

MINUTES of the Liverpool Conference, held in Miners' Hall, Millgate, Wigan, Sunday, March 1, 1891. The following Elders from Utah were present: Apostle Brigham Young, President of the European Mission; Elders Jas. H. Anderson and Reed Smoot of the Liverpool Office; S. Worsencroft, President of, and G. H. Robinson, J. S. Baugh, Robt. Thornley, E. E. McBride, George Marshall, Abram Fawson, T. L. Beech, H. Worley, Edwin Goble and George Eyre, Traveling Elders in the Liverpool Conference, and J. F. Merrill, Wm. Ogden and F. W. Chappell, of the Manchester Conference.

10:30 a.m. Singing. Prayer by Elder Anderson. Singing.

Elder Baugh said the Elders were here to teach the same Gospel that was taught by the Son of God. That Gospel was to be preached to every creature—to those who believe and obey, and also to those who would reject—that they might be left without excuse. Those who obeyed the Gospel received a knowledge that it was of God.

Elder McBride gave his testimony of the Gospel, which he had preached to many, but few seemed interested in it.

Elder Smoot said he had listened to the testimony of the brethren, and believed it had been given to them by the Spirit of God. The words of eternal life were written in code of laws for our understanding, no matter what capacity we are laboring in. We should seek to our eternal Father to learn what course to pursue. The false accusations made against the Latter-day Saints are scattered broadcast to poison the minds of the people; and it takes great exertion on the part of the Elders to allay the prejudice thus created.

Elder Thornley spoke of his missionary labors among the people, and related his experience in the Church.

Apostle Brigham Young said he realized the difficulty the Elders had in obtaining a hearing before the people. He spoke of the time when the line would be drawn between the Saints and the people of the world; when the wheat and the tares would be separated. He exhorted the

Saints to be humble and faithful in seeking to follow the example of the Lord.

Singing. Benediction by Elder Chappell.

2 p.m. Singing. Prayer by Elder Merrill. Singing. The Sacrament was administered by Elders Robinson and McBride.

Elder Marshall bore his testimony to the work of God. The Gospel which the Latter-day Saints have is the same Gospel that was taught by the Savior and His Apostles. The speaker had tried in his humble way to teach its principles to the people.

Elder Beech said that the Lord promised certain signs to the people of God. The Latter-day Saints were living witnesses of those signs. He had seen the power of God made manifest on many occasions, and had taken great pleasure in trying to perform his duties in the missionary field.

Elder Fawson said the principles of the Gospel, as taught by the Elders, were a panacea for all the evils that existed in the world, and if the people obeyed them they would elevate mankind beyond degradation and immorality, and make them fit subjects for the kingdom of heaven.

The Church authorities were presented and unanimously sustained.

Elder Anderson spoke of the sacred emblems of the Lord's Supper, by which we renewed our covenants with the Lord, who was the Lamb that was slain for the redemption of mankind. The Lord said that those who kept His commandments built on a firm foundation, but that those who disregarded His words would have the building which they erected swept away. The Saints were diligent in keeping the commandments, because they had no time to waste on a superstructure that would not stand. It is to them a matter of great importance to walk in the path that leads to life eternal. There could be no deception about the testimony of the Elders, for the Lord would give to those who did His will a knowledge of the doctrines of truth. The restoration of the Gospel had taken place in this dispensation. Those who received it were required to suffer persecution, but if they remained true they would become heirs unto God and joint heirs with Jesus Christ.

Singing. Benediction by President Worsencroft.

6 p.m. Singing. Prayer by Elder Robinson. Singing.

Elder J. W. Whinyates said he had a testimony to bear to the world, that the Gospel taught by the Latter-day Saints is true. They had Apostles and Prophets, and the gifts and signs that were to follow the believers. The effect of the Gospel among the Saints was to make them an industrious, happy, and righteous people.

Elder Worley bore testimony to the Gospel, and thanked God for the knowledge he had received. He referred to the baptism of the Savior as a pattern for all, and exhorted the Saints to be faithful in the Lord.

President Worsencroft said it was a pleasure to him to know he had been chosen and called of God to preach the Gospel in this dispensation. He had been led to the waters of baptism and complied with the requirements of the Gospel, and had partaken of the heavenly blessings. He spoke of the restoration of the Gospel, in which he knew that God had

spoken from the heavens. He admonished the people to seek to the Lord or strength and power to do His will on the earth.

Elder Goble said he felt thankful that he had been called to preach the Gospel among the nations of the earth, and bore testimony to being engaged in the work of God.

Elder Eyre said he was truly thankful to be present at this conference. The principles that had been taught by the servants of the Lord would, if put into practice by the people of the world, bring to them eternal salvation. He desired to labor diligently for the salvation of the human family.

Elder Robinson said he had been very much refreshed in listening to the testimonies given and doctrines advanced by the brethren. The reason they could bear this testimony was because they had yielded obedience to the principles of the Gospel, and had received the Holy Ghost. Having obtained a knowledge of the Gospel they were willing to impart that information to others whenever an opportunity was presented.

Apostle B. Young said he would that all men would listen, that the Elders might bear testimony to them of the restoration of the Gospel in this dispensation; but men seem to have a great fear of doing so. There was not on the earth in this age a man who was able to understand the true Gospel until it was revealed to the Prophet Joseph Smith from heaven. The speaker testified that God has spoken from the heavens, and restored the Gospel in this dispensation. This generation will witness the gathering of the Israel of the last days. The Elders have been called by divine authority, and delegated to preach the Gospel to the world. There are many people who believe that a great many things which were to occur in connection with the second coming of Jesus Christ are now taking place, but who is there on the earth preparing for that great event, except the Latter-day Saints? Who, except the Saints, are building Temples to His name? None. The Lord has commanded His people to perform these labors preparatory to His coming, and they are now actively engaged in fulfilling those commands. They know that the coming of the Lord is at hand, even at our doors.

Singing. Benediction by Elder Smoot.

ABRAM FAWSON, Clerk of Conference.

FACTS AND EVENTS.

The ocean steamer *Iowa*, from Boston, met with ice on Feb. 21st, and was badly damaged. A week later she was met by the steamer *Chester* from Liverpool, and her crew of 80 men rescued. The *Iowa* sunk shortly afterwards, with 423 cattle on board.

A press telegram of March 2, from Salt Lake City, states that the "great exodus of Mormons" to Mexico has begun. The "Mormons" however, know nothing about it, but are pursuing the even tenor of their way and enjoying their happy homes in Utah, where they propose to remain.

NEW YORK, March 3.—A terrible disaster has occurred on James River, in Virginia, during the prevalence of strong gales. Two vessels were capsized, and those on board thrown into the water. Other craft went at once to their assistance, but, in spite of all efforts to save them, twenty three persons were drowned.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MARCH 9, 1891.

PRESIDENT WOODRUFF'S LETTER.

IN this number of the MILLENNIAL STAR is printed the first portion of a letter written by President Woodruff to the New York *Illustrated American*, and published in that journal. It was called forth by the appearance in the *American* of slanderous articles relating to Utah and the "Mormons," and written by one who made a false claim to being a member of the Church. It is only occasionally that the authorities of the Church give heed to the misrepresentations that are made respecting the Saints. But when the circumstances require such attention, it is given as one of the duties of servants of the Lord. The present was a fitting time for the performance of that duty in the refutation of the malicious accusations and the exposure of the perfidy of those engaged in making them. In President Woodruff's letter this is effectually done.

When the articles in the *American* were published, the Gentile business men, government officials, and municipal authorities of Salt Lake City realized that their financial interests would be made to suffer by the dissemination of the falsehoods. So the city council, governor, judges, marshal and other Federal officials united with business men in a protest against the misrepresentations. All of those who signed the protest were non-"Mormons." Some of them had been actively engaged in traducing, robbing and persecuting the Latter-day Saints. When they saw that similar efforts to those they had made, but by other equally mendacious persons, were to have an effect adverse to their own interests, they were not slow to cry out. It was not a sense of justice to the "Mormons" which impelled them forward, but the nervous shock consequent upon a prospective drain on their pockets. They are entitled to such credit as is deserved by men who act from a purely selfish motive. But the Lord "maketh the wrath of man to praise Him," and in this instance He has brought from their lips the judgment of some of the bitter enemies of Utah upon their own deeds, and has used it to vindicate His people.

President Woodruff's letter is a complete answer to the charges made against the "Mormons," and sets forth their true position in concise language. But the document is worthy of careful consideration for other reasons than these. It is a testimony of great importance to men, being,

as it is, the solemn declaration of a Prophet of God—the oldest Apostle of the Lord Jesus Christ now living among men. For more than eighty years Brother Woodruff has been privileged to abide in this probation. There is not a blemish upon his character. Even the bitterest foes of “Mormonism” concede his uprightness, integrity and sincerity. In prosperity and adversity, he has ever been the same consistent and unfaltering servant of God, diligent and humble. His life has been one of constant sacrifice for the benefit of his fellowmen, and neither fear, nor despair, nor pride, have ever moved him from the direct line of his duty. In the steadfastness of his purpose to abide in the commands of Jehovah, he has been a man among men, a Prophet among Prophets.

Now, with the weight of fourscore years upon him, but possessed of the full powers of intellect, he stands upon the threshold of the entrance to the future life; he is close to the line that marks the passage from time to eternity; for threescore years he has been an active member of the Church of Jesus Christ of Latter-day Saints, and for over half a century has held and exercised the authority of the Apostleship. With a full understanding of these conditions, he gives to the Saints and to the world a most solemn and emphatic testimony that he knows that in this dispensation God has established His Church by revelation, and has given authority to His servants to administer its ordinances; and that it will prevail against the errors and forces which are used for its destruction. The testimony of President Woodruff stands as the witness of an ambassador of Christ Jesus to all men and all nations.

J. H. A.

RELIGIOUS BIGOTRY IN EDINBURGH.

THE following particulars of a recent occurrence in Edinburgh, Scotland, have been received from Elder David Murray, President of the Scottish Conference:

On the 17th of February, Elders James Wotherspoon and James H. Cook went to the foreman of the public baths, and applied for their use for baptismal purposes. Being asked what faith they were of, they said they were missionaries of the Latter-day Saint persuasion, and that their mode of baptism was by immersion. Two of the four applicants for admission to the Church were ladies, and they preferred the baths to the ocean or the streams at this chilly season of the year. Mr. Watts, manager of the baths, gave his consent, and at that time everything was satisfactory. The first arrangement was for Feb. 21, but it afterwards became necessary to change it, and Thursday evening, the 19th, was agreed upon.

At the appointed hour all were ready to proceed with the ordinance, but the baths were not available. After an hour's waiting, the manager came and said the delay was caused by a football match. It was 9 o'clock when this information was received. Mr. Watts then said that he had just learned that the Latter-day Saints were “Mormons,” and that he dared not allow them the use of the baths without the consent of the town clerk. Under these circumstances the baptisms had to be postponed. The next morning the Elders called upon Mr. Watt, who dictated the following letter, which was sent to the town clerk:

“Wm. Skinner, Esq.:

“Dear Sir—We herewith beg you to grant Mr. Watt permission to

allow us the use of the ladies' bath for baptismal purposes, at a time suitable to him.

J. H. WOTHERSPOON, J. H. COOK,
Latter-day Saint Missionaries."

The same day they received the following reply:

"City Chambers, Edinburgh, 20th Feb. 1891.

"*Gentlemen, Public Baths:*

"Your letter to me of this date will be laid before the first meeting of the committee in charge of the baths. WM. SKINNER, Town Clerk."

On the 21st, the Elders called on the town clerk, but he was in a hurry, and could hardly be called civil. A few days later the following was received, giving the result of the work of the committee:

"City Chambers, Edinburgh, Feb. 26th, 1891.

"*Dear Sirs, Corporation Baths:*

"Your letter of 20th inst., asking the use of the ladies' bath for baptismal purposes, was submitted to the plans and works committee to-day, when they declined to accede to your request.

Yours truly, WM. SKINNER, Town Clerk."

The Edinburgh *News* published the following statement of the action of the town council:

"APPLICATION BY LATTER-DAY SAINT MISSIONARIES.—At a meeting of Plans and Works Committee of Edinburgh Town Council to-day, an application was made on behalf of the Latter-day Saint missionaries, for the use of the ladies' bath for baptismal purposes. The Committee agreed to recommend to the Council to decline to grant the application."

The Elders then engaged private baths, but the proprietor of these also withdrew from his agreement, so the baptisms were performed in the nearest loch, and four more members were added to the Church of Christ.

While the Elders and Brother Wills (whose family it was that were baptized) were absent, Sister Wills was called on by the minister, who gave her a severe tongue lashing.

With a knowledge of the circumstances connected with this incident, there is no difficulty in determining who was the chief instigator of the action taken against the Saints. The Pharisaical professor of religion who would take advantage of the absence of her husband and friends to abuse and insult a woman, is small-souled enough to engage in just such contemptible proceedings. The "football match" which caused the delay at the baths was merely the game of the pious fraud who poses before the people as a preacher of the Gospel of love and charity, but whose hypocrisy will be rewarded by a place in that "pit" with which he delights to threaten "sinners." And the servility exhibited by the town council in doing his bidding establishes the fact that priestcraft is at a high premium in Edinburgh, and is a more potent influence in the Scottish capital than the much vaunted religious toleration, which exists in little more than name. Devout followers of the Lord Jesus are not turned from the path of duty by such instances of bigotry, for they realize that all who "live godly in Christ Jesus must suffer persecution." But those who lend themselves to such despicable schemes as this attempt to prevent the baptism of converts to the truth have taken upon them a contract that they will be unable to carry out, and except they repent must receive merited punishment for fighting against God.

J. H. A.

THE Wairarapa (New Zealand) *Standard* has the following truthful words concerning the labors of the Elders in that part of the world: "It is well known that Mormon missionaries have been laboring among the Maoris for a considerable time with great success. The government native agent has reported to the government that Mormonism is almost the only religion professed by the natives of the Waikato and King county, and from what we know of the Wairarapa it may be said that the same prevails here. These missionaries have lived a life of self-denial among the natives. They have zealously taught and expounded the Scriptures; they take up no collections save what is given voluntarily; they purchase no land; they do not meddle with politics or other questions, but confine themselves solely to the preaching of the Gospel. Some of the missionaries are men who were well-to-do in Salt Lake City, but who have forsaken all to carry on the work of evangelization among the Maoris. They have been working for a good purpose, while other churches have been slumbering and leaving the Maoris to drift whither they would."

IN a recent number of the STAR, in which was published portions of a letter reporting the Indian Territory Mission, mention was made of the severe illness of Elder Keller, of Mantua, Utah. From a letter received on Feb. 26, it is learned that on Feb. 11 Elder F. M. Anderson started home with Elder Keller, the latter being very ill. For four months he had been prostrated, with occasionally a slight improvement, but when the attack of sickness returned he again became helpless for the time. Under the circumstances it was deemed best by the authorities to direct his return home, as with the lapse of time he did not seem to grow any stronger for the journey. It is hoped that upon again reaching the air of his mountain home, health will return to him. Respecting the work in Indian Territory, the letter states that it is in a prosperous condition and though a number of professed Christian ministers have attempted to incite the people to violence towards the Elders, the latter have not been disturbed, but are energetically preaching and teaching the Gospel.

SHEFFIELD CONFERENCE.—The Sheffield Conference will be held on Sunday, March 22, at the hall over 80 and 82 Division Street, Sheffield. Meetings commence at 10:30 a.m. and 2 and 6 p.m. All are invited.

NEWCASTLE CONFERENCE.—On Sunday, March 29, the Newcastle Conference will be held at the Temperance Lodge Rooms, 24 Tennant Street, Stockton-on-Tees. Meetings will commence at 10 a.m. and 2 and 6 p.m. The public are invited.

"BE YE NOT UNEQUALLY YOKED TOGETHER."

THE following address to the Young Ladies' Mutual Improvement Associations of Zion has been issued by the Presidency of the Associations: As watchwomen on the towers of Zion, appointed to care for the interests of our young sisters in all departments of life, particularly their spiritual

and moral development, we would deem one duty but poorly performed did we not raise a warning voice against the grievous sin of marrying outside the covenant, and strive to impress upon you the disastrous and sorrowful consequence of such a step. With all the unhappy examples before us as a people, we sometimes wonder that the evil does not correct itself, and the necessity grow less each year, for repeating the oft-given advice to many within the faith; but girls are continually budding into womanhood, innocent and unsuspecting, trusting as their sisters before them, and realizing not the terrible pitfalls daily opening to engulf them, consequently the same warning must be repeated over and over again, to meet the exigencies of the case.

In the days of Moses the Lord commanded him to say unto the Israelites concerning the people then in the land of Canaan: "Thou shalt make no covenant with them, nor show mercy unto them; neither shalt thou make marriage with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly.

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

"The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand.

"Know, therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: and he will love thee, and bless thee, and multiply thee."

As the Lord said to ancient Israel, so has He said unto His Latter-day Israel.

Remember, girls, that we worship a God who is the same yesterday, to-day, and forever; full of justice, truth and mercy, who will fulfil every promise made to us, providing we do our part. Under the teachings of the Gospel we have learned to look upon this life as but the gateway to the eternities beyond, where we shall exist in the full possession of every faculty of our being, only fully perfected and sanctified.

We are anticipating a heaven where all our loved ones are a hundred fold dearer to us than now; where we will enjoy each other's society as husbands and wives, and parents and children; where every link in the family chain will be firmly welded; where every tie that makes our associations pleasant and desirable here, will be purified, intensified and perfected. We are looking forward to a state of eternal progression, with perfection the end in view.

Our religion teaches us that marriage is divinely ordained, and is eternal in duration.

With this understanding, and with the hopes and aspirations which it inspires, can you accept of a marriage contract with your soul's ideal, only "till death doth you part?" Oh, awful sentence, till death doth you part! Perhaps a few days, a few months, or a few years at most, will end all that dear association, dearer to you than life. Will woman not sacrifice wealth, ease, home, kindred and every bright prospect on earth, for the society of the loved husband? No condition, however forbidding, will deter the devoted wife from casting her lot with him she adores. Separation, even for a short period, is to her almost more than she can endure. She will cling to him through evil as well as good report, in poverty as in prosperity, and if misfortune, sickness or sorrow overtakes him, she will then prove his devout ministering angel.

Then how can you, with these wifely instincts and attributes, wilfully and willingly place yourself in a position where that dread sentence can be passed upon you?

And what assurance have you that while time averts the sentence, you will realize half your anticipations of bliss? Others by the score have been deceived, disappointed. Will you prove the exception? You cannot readily crush out the principles carefully instilled into your heart from the cradle, and strengthened by every ordinance of the Gospel that you have accepted; so, after having decided on a course contrary to the teachings of a life time, a course which you know will bow your father's head in sorrow, and wring, with anguish, a loving mother's heart, do you think happiness can spring from such a union, or sit long by the hearth-stone where no altar is reared for family prayers? Will joy and satisfaction and thanksgiving sit around the board where no blessing is implored? Be not deceived; these are vain hopes. And when the trying ordeal of motherhood comes, and you go down into the "valley and shadow of death," can you accept of the comforting and hope-inspiring ordinances of the Gospel, and lean on the strong arm of a God-fearing husband's faith? No, for he has none. Here you must trust in the arm of flesh, the skill of man, or *alone* lean on the Lord. You may bring your precious babe before the congregation of the Saints, and hear a blessing pronounced upon it, with its name; but can you have that name recorded in *proper order* in the archives of the Church? No, for there is no record of your marriage in the books, and the father's name is not there. Will you not feel like a sheep which has wandered from the fold?

All your associations will be changed; the dividing line must be gradually drawn; for the sake of peace all must conform to the husband's ideas. Will this mean to progress or to retrograde? If your husband becomes converted to your faith, happy are you. Such is rarely the case, however. In time your children arrive at the years of accountability; you have learned God's command to His people, to lead them into the waters of baptism at the age of eight years. Can you do this, or will the father forbid? If he does, will this bring joy or sorrow?

Think of your duty to yourself, your posterity, and to all the living;

think also of your duty to the dead. They are looking to you for their redemption. It is your right to stand, a savior on Mount Zion; but will you cut yourself off from all privileges of the house of God? Will you bind yourself hand and foot, while thousands are looking to your posterity to unlock the prison doors? Can you rob your children of a most precious heritage, the privilege of being born under the new and everlasting covenant? Pause, before this array of responsibility, and ask yourself if you are willing to carry the load, when it grows heavier and more burdensome, which it surely will, as your knowledge increases.

We beg of you, dear young sisters, to weigh all the circumstances of such a step; turn away from the tempter; ask God daily, yea, hourly, to guide your affections and center them on him with whom you can indeed be one, one in faith, one in purity, one in aims, hopes and aspirations. Seek for the spirit of discernment, that you may not be deceived and allured into a thorny path.

We cannot call to mind one circumstance, and we have known many, where one has endured the test of even a few years, crowned with satisfaction. Regret and bitter repentance walk hand in hand with all such cases. Even Judge Powers, in his masterly defence of Amanda Olsen, recognized the error of associating outside of the faith, when he said, "Ah! yes, the prosecution brought out (and we thank them for it) the fact that that old father, in the love for his daughter, asked and pleaded that she might marry within the Church, that she might choose one of her own faith; that she would turn from this man, this false dissembler. How much better it would have been, if she had listened. How much better! for you would not have been here to-day, and this little girl would not have been weeping her little heart away, by that table. Her parents gave her good advice, but the human heart is perverse."

Our own Utah boys are likened unto "rough diamonds"—the fact that they are diamonds is attested by their honest, virtuous lives, the clean pages of whose history are open to the view of all. They have been trained from early boyhood that it is a sin to even "look upon a woman to lust after her."

In the early days, when life in this unsubdued country was one hard struggle for an existence, there was no time, and few opportunities for polishing the diamonds. It is even so to-day, in many of our far distant settlements; but many of our boys are seeking after, and adding to their staunch integrity of character, the refinements and culture so much admired by woman; and where to a noble and virtuous life are added these adornments, are not such men beyond comparison with men whose life record proves them but "whited sepulchers," "wolves in sheep's clothing," going stealthily about, seeking out the innocent, unsuspecting victims, and pursuing their prey with a fixed purpose to destroy? Pray for wisdom to know such, and to avoid them, as you would the deadly reptile which first charms, and then destroys.

If any are so unfortunate as to have become entangled in the meshes of an unbeliever, better break the cords ere they tighten more closely about your heart. Better weep innocent tears now than drink of a more bitter

cup, wherein are mingled tears of suffering, shame and remorse through time and all eternity.

Your loving sisters,

ELMINA S. TAYLOR,

MARIA Y. DOUGALL,

MARTHA J. TINGEY,

Presidency of the Y. L. M. I. A.

UTAH NEWS.

(Summarized from Territorial papers.)

By Feb. 15 the cold spell in Utah had passed, and a general thaw had set in.

The Union Pacific Railway has commenced putting in a new roadbed between Provo and Salt Lake.

On Feb. 14, Mr. George Dunford, an old citizen of Salt Lake, fell from a ladder, and received injuries to his skull which proved fatal.

John Reinhardt was gored to death at Granger, Salt Lake County, on Feb. 13, by a bull which he was beating with a pitchfork handle.

On Tuesday, Feb. 17, the Salt Lake Home Dramatic Club went to Boise, Idaho, on an invitation, to give two dramatic performances in Idaho's capital.

B. Y. Hampton, Jr., and Chas. Spear were killed in Idaho on Feb. 13, by a snow-slide. Mr. Hampton was a son of B. Y. Hampton, of Salt Lake City.

On Feb. 9 there were five tickets in the field at the municipal election in Nephi. The Citizen's ticket, supported by the People's Party, received a good majority of the votes.

Jas. H. Wallis, having resigned the position of prosecuting attorney of Juab County, to engage in the newspaper business at Provo, C. L. Brown has been appointed to the vacancy.

An Italian named Zan Zotta, who was under arrest for assaulting a woman, committed suicide on Feb. 15 in the Salt Lake City jail, by hanging himself with a leather strap which was in his cell.

On Feb. 4 the Latter-day Saints' meeting house at Kanarra was destroyed by fire; loss \$7000. It was the work of an incendiary, and is the second instance of the kind in the Territory this winter.

The Rio Grande Western has given to the farmers of Sanpete County a rate of 17 cents per hundred pounds for the shipment of wheat from Manti to Salt Lake City. This will give the farmers a good market for their surplus grain.

The old Deseret Museum building, opposite the south gate of the Temple block, Salt Lake City, has been taken down to make room for a street through the block. It was erected in 1848, and for a long time was the largest business building in the Territory.

In the United States court in Utah, the government is now making an effort to seize the east half of the Temple Block, being the portion on which the Temple stands. The attorney-general claims that only the west half of the block, where the Tabernacle is, was exempt from forfeiture. The President of the United States ordered the U. S. marshal to seize upon property not exempt, and this was done in relation to the property for which the new suits have been instituted.

The census bureau has furnished the following record of Utah's population by counties: Beaver 3,340; Box Elder 7,642; Cache 15,509; Davis 6,469; Emery 4,866; Garfield 2,457; Grand 541; Iron 2,683; Juab 5,582; Kane 1,685; Millard 4,033; Morgan 1,780; Piute 2,842; Rich 1,527; Salt Lake 58,457; San Juan 365; Sanpete 13,146; Sevier 6,199; Summit 7,733; Tooele 3,700; Uintah 2,292; Utah 23,416; Wasatch 4,627; Washington 4,009; Weber 23,006. Total for the Territory 208,905.